HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION
Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

JULY 28, 1955

Eva Luoma

Queries For Children

1. Do you think of God often during the day and try to understand what His spirit says to you?

2. Do you try to act, as Christ showed the way, so that there is no cause for quarreling with other children? Do you forgive those who injure you by word or act? Are you careful to speak well of others? When your friends quarrel, do you try to help them to feel friendly again?

(Continued on inside cover page)

American Friends Visit Russia

(The first of three articles)

By Eleanor Zelliot

The Epistle From London Yearly Meeting 1955

As Yearly Meeting draws to a close we unite to send this letter to you and to all who worship with you.

From the beginning of our meeting we have been urged to listen: to listen to one another in understanding and sympathy and to attend to "the Eternal Listener, the everlasting God." In the Swarthmore Lecture, it was shown to us that to "listen" another's soul into a condition of disclosure and discovery might be almost the greatest service that any human being ever performs for another.

In a deep experience of communion with God and with one another in silent waiting we have felt the divine compassion for a world threatened with self-destruction, a world too often blind to the distinction between right and wrong, to the significance of change at evergrowing speed, a world so much concerned with the immediate, the material, the secular.

We have listened with thankfulness to the messages of Friends active in the Society's practical work and able to speak of the spiritual resources on which they have relied. But we have heard, too, the undertone of the suffering and longings of our fellow-men the world over, from whom we cannot separate ourselves and with whom we must identify ourselves continually. We are indeed our brother's keeper. What will God say to us if we come to Him alone? "I was mixed in with them," said John Woolman, "and henceforth I might not consider myself as a distinct or separate being."

In service in many places Friends have sought to cross political boundaries and racial barriers, and to overcome antipathies of groups and nations estranged from one another. They have tried to meet the needs of men and women, physical and spiritual, and to exercise the ministry of reconciliation laid on us all by Jesus Christ. We have been heartened by the way in which some Friends, both younger and older, have plunged courageously into difficult situations, seeking to witness to the Divine Spirit even in those who have repudiated responsibility to God. In the spirit of Jesus Christ and knowing something of the cost, they have come near to sharing the pain and the guilt of the world.

The world situation and the desperate needs of men and women can never be met adequately save through a message from God. That message of God's love, given by precept and through the suffering, death and victory of Jesus Christ, is the word today. And it must be spoken and lived by men and women committed to the way of Jesus Christ.

It is in our meetings for worship that the life and work of our Society are founded, for it is the chief end of man to glorify God. We must pray without ceasing and make prayer the constant background for all our work. But let us not pray for peace of mind so long as men are unable to live together as brothers, nor until the whole world has been delivered from fear and hatred and has responded to the divine call to unity and mutual help. Let us bring men to Christ and pray for enlightenment to speak to our neighbours of the joy to be known in fellowship in the love of God.

Signed in and on behalf of London Yearly Meeting,

Harold Reed,
Clerk

Queries for Children

(Continued from cover)

3. Do you try to be honest and truthful in what you say and do? Do you stand firmly against acts that are sneaky and underhanded? Do you realize that we get the greatest enjoyment from the things for which we work, and that trying to get something for nothing seldom brings lasting happiness?

4. Are you encouraging fair and honest games? Are you reading worthwhile books and getting acquainted with good music? When you go to entertainments, do you try to choose the good and avoid the bad?

5. Knowing that God gave you your body for your spirit to dwell in, do you make the effort to keep your bodies and your minds strong and healthy by using moderation in all that you do and by avoiding those things which you know to be harmful?

6. Do you try to realize what it would be like to live as others do who are less comfortably cared for than you are, and do you try to make their lives happier?

7. Do you go to your place of worship as regularly as you can, and do you make an effort to prepare your mind for helpful thoughts during the worship? While there do you try to find out what God wants you to be and to do?

8. Do you try to feel and to show friendliness toward people of all other races and nations, who like ourselves are children of God?

9. Do you work hard to be cheerful, unselfish and cooperative in your home, your school and your playground, so that every day you can put into practice some of the lessons that Christ taught?

New England Yearly Meeting.

THE AMERICAN FRIEND — Old Series, Vol. LXII, No. 15 — New Series, Vol. LXIII, No. 15
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
James C. Matchett — Chicago, Illinois
Chairman of Council and Board
Edward A. Nusbaum — Richmond, Indiana
Secretary-Treasurer of Council and Board
Asher Woolley — Richmond, Indiana

EDITORIAL COUNCIL
D. Elton Trueblood — Washington, D.C.
Dorothy Gilbert Thorne — Wilmington, Ohio
Ashton M. Otis — Whittier, California

SUBSCRIPTION RATES
Subscription Price — $3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Entered as second-class mail matter at the post-office of Berne, Indiana

'ditorials . . .

at Is "Union"?

There are Christian bodies today which keep no rd of membership and little or no record of organi- n. The theory is that ink and paper cannot make ver a membership, or determine the true relation- of persons such as organizational moves seem to y. If one attends and participates fully in the body lievers, as this reasoning goes, he is one of them— s indeed a member. If he does nothing about it he is not a member, he has severed his own rela- hip and no amount of name writing can make him mber or put him into a responsibility with others.

While we cannot fully commend this dispensing membership lists and with consequent organiza- , there is something that commends itself to us in practice.

One is driven to re-think the words of Jesus, "I am vine and you are the branches." Such branches are organizational separations, such as the word nches" has generally signified to us. It is not the of separateness, but of *union with* Christ that is ented in those words. We are asked to be communi- g, living branches through which the currents of from Jesus Christ flow and grow into fruits of the t. That is spiritual reality. It is true *membership,* when accepted in joint responsibility with other ches produces a true relationship that may or may be in keeping with our organizational appoint- ts.

Union cannot be effected by tying ends of nches" together—they must grow from the same , the same vine and we are not left in doubt as to t the vine is—Christ himself.

en Are Quakers United?

There seems to be no general concern among nds for uniting *their* "branches." In some areas gh union of spirit has taken place that this fact has outwardly acknowledged in terms of organiza- , but in general there is no move on foot.

Let us be frank and say there should be no such e. To advocate union of "branches" is starting at wrong point—we must instead be united to the vine *our* branches may come into their proper relation- and function. There is too much self-righteousness, much "branch righteousness," too much self-ade- y among us. We shall need much more preaching ord and deed of "Christ and him crucified" before an find our own inadequacy and the self-surrender leads into His adequacy. To the present day eek" this is still foolishness, though it is the wis- of God.

The case for Quakers is no different than for other stians—we are together when we are united in Him. There may be as much lack of real union among members of a local Meeting as there is among the "branches."

Start Thinking with Religion

Is it not strange that with all of their emphasis on the importance of religious faith many Christians generally bring so little of it to bear upon social problems? They will think and discuss political, economic, racial, and other problems as if each were fenced in, having a separate system of values and logic. Pursuing that course, if such Christians ever finally think about the Christian view, they are ready to make over the gospel of Christ into the image of their own thoughts and Christ becomes the palladium at the gate of their self-shaped world.

What would happen if men who claim to be followers of Christ would start with him as if they believed what they say about him—that the values he observed are to be the coinage of their social life. For instance their readiness to practice retaliation—evil for evil—upon another nation would be severely tested if they started at the foot of Calvary to think about it. Or what would happen to their racial snobbery if they started with the attitude of Jesus toward the prejudices of his day; or toward capital punishment if their first thought was of Jesus' words on God's tenderness, even toward the sparrows.

If we really believe the faith we profess, let's start with it, letting it make life over into His image!

Getting Our "Solar Fix"

One of the greatest mysteries of this world teeming with near miracles is that of the migratory instincts of birds and animals. As a mystery some of their exploits reduce electronics by comparison to an elementary study. The homing birds over-reach all known principles of navigation.

A young scientist has recently experimented with homing birds and believes that in some manner their movements are guided by a fixation to the sun. He has experimented with them in cloudless and clouded days. Whether he is right or wrong we do not know, but this we do know that by some means unavailable to the human mechanism and not understood by the human mind some birds and animals are guided unerringly to their goal. This young scientist believes that in their own way they are "shooting the sun."

That is indeed a mystery in the physical, geographic realm, but there is yet a greater mystery in the moral, spiritual realm when one who loves God is guided by him, like Bunyan's Pilgrim, through many perplexities and past many detours to the high destiny which God has set for him. He is Sun-fixed and is guided by the divine ray.

Greetings to the Friends Journal

Accompanying the re-uniting of the two Philadelphia Yearly Meetings their respective periodicals have been merged into the *Friends Journal* whose first issue appeared under the date of July 2, 1955.

The Friend and the *Friends Intelligencer* have been published continuously for 127 and 111 years respectively. There was every logic back of the merging of these separate journals.

Their merger serves to remind us not so much the past separations which mark the "peaceful" Quakers, but rather the deeper flowing streams of herita and concern that rise now and then into demonstratio of common enterprise.

We are now called into the patient effort of findi anew the life and service to which Quakers are call and we bespeak for the *Friends Journal* the significa role it will doubtless have in that development.

E. T. E.

Leningrad and Moscow

American Friends Visit Russia

I

By Eleanor Zelliot

Eleanor Zelliot, assistant to the Editor of The American Friend, was one of six Quakers spending June 2-July 2 in the Soviet Union. Clarence Pickett, Secretary Emeritus of the American Friends Service Committee, which sponsored the visit; Hugh Moore and Stephen Cary, also of the A.F.S.C.; Wroe Alderson, an economist; and William Edgerton, Professor of Russian, were the other five American Friends.

Shortly after we had arrived in Russia, on the same evening in fact, we six American Friends stood before a massed audience of about 2,000 people in a Baptist Church and spoke what was in our hearts. Later William Edgerton, who had spoken in Russian, told us the story that he had told the Baptist congregation that memorable night. It was one he had learned from Samuel Haworth of North Carolina Yearly Meeting: a man walking across a dreary desert saw what seemed to be a beast in the distance, kicking up fearful clouds of dust. As the man came nearer, he saw the figure was not a beast, but another man. As he drew still closer, he saw that the man was not only a man, but his brother.

The great distance between the U.S.S.R. and America, the great differences between us, the restrictive barriers that the Soviet Union (and to some extent, the U.S.A.) have put up, have created a desert across which both people see strange and wondrous shapes — shapes which do become much more human as we draw near. A visit such as ours provides a channel for some of that increased understanding and we think of it as only one of many coming journeys back and forth that will help, if only in small ways, to ease the tensions between us.

The first half of our month in the U.S.S.R. was spent in the historic cities of Leningrad and Moscow. We flew into Leningrad, the former St. Petersburg, from Helsinki, and stayed just long enough to gather a few impressions of this former capital.

Built by Peter the Great as his Window on the West, Leningrad seemed to us very much like an *ex*-capital, but it may have been that the cold late spring and the heavily bundled Russians gave it an air of drabness it doesn't possess in summertime. We went to a few of the historic sights, including the Winter Palace, site of the beginning of the 1905 revolution. Called the Hermitage, it is now an art museum. As we wandered through its maze of rooms filled with Europe's art treasures, many gathered by Catherine the Great, we found ourselves looking at the people in the museum as much as at the paintings. They poured in, many poorly dressed, and flowed in groups from gallery to gallery, almost in awe of their surroundings. I was struck by one impression: Russia is a land of peasants. This feeling that the simple and unsophisticated tiller of soil is close to the ordinary Russian's background came and went a bit as we travelled about, but the impression sticks in my memory and I must record it.

Across from our Leningrad hotel the Astoria (a surprisingly bourgeois name), was the mighty Church of St. Isaac. In the 1930's when Clarence Pickett was in Leningrad as part of his visit to the Friends work in Russia (which was closed soon after,) this church had contained an extensive anti-religious museum. In June, 1955, the church was "under repair." We do not know whether the anti-religious museum will again be exhibited, but the governmental attitude toward religion seems to have shifted toward tolerance so that St. Isaac's tragic fate may not be continued.

The face of war can be seen more plainly in the people of Leningrad than any other place we travelled in the U.S.S.R. As we drove into the city from the airport, our guide pointed out the spot to which the Germans had advanced during the 900 day siege of Leningrad. The war is still in people's memories and the loss of 22,000,000 people during World War II is a fact that must be taken into consideration in any appraisal of Russia.

We met a few people in Leningrad. I remember especially the man who was so curious about a Finnish coin that rolled out of my purse as I bought a souvenir in the Hermitage, and I wondered then if contact with the West here in this Window on the West was really as limited as this man's curiosity indicated—I am afraid it is. I remember also four delightful fifteen year-old school girls who came up on us in a cemetery-park as we were looking for the graves of some Russian writers. They help

us find them, and stayed with us an hour, enchanted at the opportunity to talk to Americans. I ve a picture, taken with me in e center where they put me, hich I treasure because it was r first contact with the open, rm friendliness of the ordinary ssian. (See photo.)

* * *

We flew from Leningrad to Mosw. In fact, our only other means transportation between cities as the boat we took later beeen Stalingrad and Rostov-one Don. Russian planes are twotored, less elaborately furnished an ours (no seat belts!), and the rmalities of warming up are metimes dispensed with, but they e always on time! No picturexing from the air was allowed ne of the few restrictions on us), we will have to resort to word ctures of the flat land, stretchg out endlessly, marked with gh fields and with the long thin ws of the collective farm villages.

We were met at Moscow by Bapts: Brothers Karev and Ivanov, neral Secretary and Treasurer the All-Union Council of Evanlical Christian Baptists. Alexder Karev has been twice to veden, when Swedish Friends onsored a meeting between Rusn Baptists and other Christians. e seems to have considerable unrstanding of Friends and a high gard for them. Our Moscow inpreter, Anna Ivanovna Lavrova, so was in Sweden as an intereter on the 1954 visit of the Rusn Baptists. She too seemed to spect Quakers, although she herlf doesn't seem to be an actively ligious person, and was almost ocked when she learned that all uakers were not pacifists! She d assumed that was part of the quirements of Quakerism.

Moscow is a huge cosmopolitan y. It has many showplaces: the story Moscow University, the gricultural Fair that offers comtition to our World's Fair, the aborately beautiful subway staons: all of which serve to impress e many visitors from outlying rts of the Soviet Unon and from sia with *progress*.

We tried not to compare the nited States and the Soviet Un- on a strictly materialistic bas- since we have started from difrent points and have lived under fferent conditions. But since we ust give some opinion, let me say at in spite of the showplaces, the viet standard of living is far be-

Eleanor Zelliot, center, with four Russian school girls.

low ours. The penalties of haste in construction, the fact that not enough skilled workers are available, and the fact that the Ministry of Construction is separate from the Ministry of Repair in the mamouth state building program — these things produce makeshift effects and bad construction that are particularly noticeable in the housing projects. Housing is one of their big domestic problems. A joke told in a circus we attended one night went like this: A young couple met and fell in love, and that's a story; they got married, and that's a romance; they found a nice apartment and moved in, and that's a fable! At least they can joke about the problem.

Since one of our group spoke Russian, we were able to travel by bus, to shop and to visit museums without an Intourist guide (Intourist is the Russian tourist agency which is responsible for all tourists.) We visited book stores by the dozen, and found them crowded. We also found people everywhere reading, and reading good literature. This is partly due to the dearth of what we in America think of as leisure time amusements and to the lack of large newspapers and magazines, but it is also due to a genuine interest in literature. Tolstoi, Dostoevski, Turgenev, Gorki, Belinski are heroes to many Russians and their works, though selected for printing, are read. We visited the homes of Tolstoi and Dostoevski, now museums, and were impressed with the care taken patricularly of the Tolstoi home. We were doubly sorry to find, in view of the evident respect for Tolstoi, that his youngest daughter, Alexandria, who now lives in New York and is out of favor, has been completely erased from the history of the Tolstoi. She appears in none of the family pictures exhibited, nor is her name mentioned. A young soldier in the museum asked us if there wasn't a Tolstoi daughter in the United States, however, so the re-writing of history in this instance hasn't succeeded in obliterating the personality.

One of our contacts in Moscow was with the Anti-Fascist Committee of Soviet Youth, the chief youth organization in the Soviet Union. Steve Cary, Bill Edgerton and I met with four young people and had a pleasant discussion about possible future contacts with American Friends and American youth. The president of the Committee stated that they do not now receive any American youth publications, a condition I would like to correct with some of our Quaker College newspapers, Y.M.C.A. and Y.W.C.A. materials. Two of the Russians had been in England as guests of British Young Friends and were appreciative of their experiences there.

* * *

I hope in the second article in this series to tell something of our experiences in the smaller town of Penza and in the more southern cities of Stalingrad and Kiev, and also at second-hand, of the visit of two of our group to Central Asia. In the third article I will try to sum up some of our thinking—our criticisms, our hopes, our relationships with the Baptists, our deepest impressions.

On Discovering The Psalms - I

By Howard Alexander

Howard Alexander's meditations on the psalms will appear in two parts, the final installment to come in the August 11 issue. He is Professor of Mathematics at Earlham College and active in Clear Creek Meeting in Richmond.

One thing have I asked of the Lord,
that will I seek after;
that I may dwell in the house of the Lord
all the days of my life,
to behold the beauty of the Lord,
and to inquire in his temple.
—Psalm 27:4.

The book of Psalms can be a guide-book to the supreme experience of life, to enter into the presence of God, and to find all life transformed and made radiant by His pervasive presence. No aim less than the pursuit of fellowship with God is really worth our ultimate devotion. We are so constituted that whatever our achievements, they will fail to bring us complete satisfaction unless they spring out of the finding and following of the will of God.

St. Augustine said, "Our whole work in this life is to heal the eye of the soul by which we see God." The Psalms provide one of the most valuable means we have of turning our soul's eye toward the Living God, in order that His healing light may of itself restore our vision and create in us a new will, wholly devoted to Him and to His kingdom.

Historical Meaning

The Psalms come to us rich with history; but on the whole this historical richness is not particularly helpful in the devotional use of the Psalms. The historical details are apt to prove a distraction, a standing between the worshiper and God. We need enough history to remove certain puzzles, but not so much as to lead us into fruitless detours.

The relationship of the Psalms to the history of the temple tradition may be briefly stated. For the Jews, the great tradition of worship in the Temple of God was the ultimate expression of their religious life, and the means of maintaining their sense of national identity and destiny in the midst of the ebb and flow of other national groups through their chosen home of Palestine. The worship in the Temple owed its ancestry to the Tabernacle of the wilderness journey, and the later local shrines at Shiloh and at Bethel. Finally, Solomon's temple, built at Jerusalem in the tenth century, became the acknowledged center for the worship of Jehovah. In the sixth century the city of Jerusalem together with its temple, was destroyed and the Jews were carried into captivity in Babylon. But before the end of the century the Jews were freed by Cyrus, and the Second Temple was built in Jerusalem.

The beginnings of the book of Psalms as we know it are associated with the Second Temple. The book of Psalms has, in fact, been called the hymnal of the Second Temple. Some of the Psalms are certainly earlier, but it is difficult to establish when they were written. Many of them are related to the ritual of the Temple, and were originally accompanied by elaborate choirs and orchestras. Some were intended for the use of pilgrims as they came up to Jerusalem for the annual celebration of the Passover. Many Psalms are connected with the personal life of the Jewish king, and with his fortunes in battle.

The Language of the Spirit

In the development of Jewish thought, many of the events of their history came ultimately to be regarded as profound symbols for their spiritual destiny, and for the spiritual experience of the individual worshiper. An illustration of this spiritualizing of history is to be found in Exodus 19:3, where God speaks to Moses upon Mount Sinai. God says, "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself." The final phrase may be taken as a symbol of God's act of leading the children of Israel out of their bondage in Egypt, and into the promised land. At a higher level, it becomes a symbol of the way God has lifted the nation to spiritual fellowship with Himself. For the individual, the same symbol may serve as a means of depicting the experience of worship in which one's spirit is lifted up into the presence of God by powers not our own.

The Christian church from its beginning found within the Old Testament many of the symbols that it needed to express the rich and stirring experiences of the life in Christ. Thus, in the sixth chapter of John, the manna in the wilderness journey becomes a symbol for God's life-giving activity in Christ. The brazen serpent that Moses made becomes, in John 3:14, a symbol for the redeeming power of the Cross. Such examples could be multiplied indefinitely.

In all of our use of the Bible, we should feel free *either* to treat the events there described as matters of *history; or* to use them as suggestive symbols of our growing experience of the inward life. We should pay little attention to those who would tell us that scripture has only one meaning. Every page of the Bible will grow steadily in meaning as we grow in spiritual stature; and it is fatal to spiritual growth to insist that we have captured the one, unique and unalterable meaning of any part of Scripture.

Consider for example, the words from Deuteronomy:

The land which you are going over to possess is a land of hills and valleys which drinks water by the rain from heaven, a land which the Lord your God cares for; the eyes of the Lord your God are always upon it, from the beginning of the year to the end of the year. And if you will obey my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, he will give the rain for your land in its season, the early rain and the later rain, that you may gather in your grain and your wine and your oil. And he will give grass in your fields for your cattle, and you shall eat and be full.

These words have an historical significance as reflecting the attitude of the Jews toward Palestine in the days when they were entering and possessing it. But for us how rich they become when we interpret them as symbolizing the "land" that we, today, are actually called to inherit: the Kingdom of God.

(To be continued)

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they and they only.

John Ruskin

Nebraska Yearly Meeting Meets in Denver

Nebraska Yearly Meeting met in forty-eighth session at Denver, lorado, sixth month, seventh to venth, 1955. Friends were de- ated with the simple beauty and practical comfort of the new eting house recently built by nver Friends. The hospitality of members of Denver Meeting s much appreciated by all pres- .

he Meeting on Ministry and ersight and Workers Conference de a full day on third day with general theme being, "The rk of the Holy Spirit." Pente- t, Growth of the Meeting, Gifts the Holy Spirit, and Baptism re the four phases presented. e Yearly Meeting recommended t each of the sub-topics be dis- sed by the Quarterly Meetings Ministry and Oversight during coming year.

he richness of the ministry dur- Yearly Meeting was increased the presence of a large number visiting Friends. Dorothy S. Pit- n of Africa and Charles and thryn Lampman of the Five ars Meeting Mission Board gave endid word pictures of the work d problems and opportunities on mission fields. Ernest Lamb ke helpfully on different prob- ns of the Five Years Meeting. y J. Clampitt added valuable in- mation to the report on Peace d Social Concerns. Charles and ora DeVol of Marion, Ind., were eptably present. Charles De- l's humor and semi-dramatic sentations enriched the Bible urs and the evening and Sunday vices of worship. His application spiritual truth to modern prob- ns of life were most helpful. lter and Gladys Cook of Liber- Kansas, made valuable contri- tions to worship services. Shel- n and Irene Jackson of Haviland le College were present with o choruses from that school. eir musical numbers were deep- appreciated and reflected excel- t coaching.

Deep concern was expressed in e closing sessions for the Yearly eting mission among the Navajo lians, and steps were taken for e enlargement of that work. The mpletion of a new chapel at the ssion center added a note of en- ragement to this work.

The United Society of Friends men and the Quaker Men held parate banquet meetings on fifth day night. Dorothy Pitman and Charles DeVol spoke helpfully at these gatherings.

The trustees of Nebraska Central College reported to the Yearly Meeting that the campus and buildings have been leased for one year to an independent and interdenominational group for the operation of an under-gradaute Bible college. The plant can be recalled by Friends if opportunity opens during the year for Friends to operate a school again.

Dale V. Benton, Vivian S. Watson. Roscoe B. Townsend, Richard H. Brown and John N. Carr were reappointed as clerks.

Corona R. Cook.

Nebraska Yearly Meeting in session June 7 to 11 was heartened by the reports of progress at the mission center among the Navajo Indians in Arizona. Rough Rock Friends Chapel, shown above, was recently completed.

New England Yearly Meeting

The 295th session of New England Yearly Meeting of Friends was held at Philipps Academy, Andover, Massachusetts, six month 21-26. There was a good attendance, especially by the Young Friends and Junior groups.

At the Meeting on Ministry and Counsel, "The meaning of membership in the Society of Friends" was given serious consideration. In the evening Moses Bailey gave an inspiring address on "An Unabridged Gospel and an Abridged Dictionary."

The worship fellowships at 8:30 each morning were very helpful. There were eight groups,each named for some prominent Friend: Rufus Jones, William Braithwaite, Elbert Russell, Amelia Mott Gummere, Anna B. Thomas, J. Wilhelm Rowntree, Walter Woodward and Thomas Kelly. At the Bible half hour, J. Floyd Moore presented lessons from the Old and New Testaments.

The business sessions with Winslow Osborne as presiding clerk and Edward A. Manice as recording clerk were splendidly conducted. On fifth day evening, an address by Alfred Carleton on "The Present Day Approach to Missions" gave us much to think about. An address by Francis Bosworth on "A Neighborhood You Never Knew" was illustrated and very interesting. The Young Friends presented a good program with a speaking contest on "Prejudices" arranged by the Peace and Social Concerns Committee.

The closing address on First Day afternoon by D.Elton Trueblood on "The Place of Friends in the Total Christian Cause" was a climax to one of the outstanding gatherings of New England Yearly Meeting.

We welcomed several visiting Friends, among them Ernest Lamb, Gwen Catchpool from England and Yukio Torie from Japan.

W. Carlton Jones.

Correspondence

Speak Truth to Power

To the Editor:

I have read the review of the pamphlet, "Speak Truth to Power" *(The American Friend,* June 30, page 211). I very much approve of the sentiments therein expressed, and would like to know who wrote this comment.

Howard E. Kershner.
New York City

The review of "Speak Truth to Power" was written by Wm. Merton Scott as part of his regular monthly page, "On Christian Frontiers."

* * *

To the Editor:

The review of the American Friends Service Committee booklet, *Speak Truth to Power* in *The American Friend* of June 30 is most disappointing. Instead of giving briefly the argument of the booklet and then an assessment, it launches criticism from the beginning, with only a hint as to argument, calling it "absolutist council."

Apparently the reviewer holds in some measure to the belief that "military power provides the necessary security without which the constructive work that builds peace cannot be undertaken." But he gives no hint as to why the writers of this booklet reject this stand. Instead he points to an alleged contradiction out of context. Read in context, the contradiction disappears.

The reviewer is in disagreement with the Apostle James and with George Fox as to the cause of war, apparently. He asserts that the booklet's acceptance of this causation vitiates its hope of war ending while sin remains. A reading of the text shows that the authors hold to an optimistic evaluation of man's potentialities for good when the leadership is by dedicated religionists, dedicated to peace and love.

The issue is not as simple as the reviewer's comment would indicate.

The review closes on the lugubrious (and non-Christian) note that we are so much "members one of another" that we cannot set ourselves over against the rest of men. Before writing this review, the writer should have read Romans 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God." The seventeenth chapter of John's Gospel has some pertinent words here also.

Hale Sutherland.
Moylan, Pennsylvania

"What Is A Friend?"

To the Editor:

I am writing to express my appreciation of the article in the June 30 issue of *The American Friend* entitled "What Is A Friend?" by Dorothy H. Craven.

This, I believe, gives the clearest, most helpful explanation of Friends' belief and ideals of anything I have been able to find to date in a concise form. It is, as I am sure most Friends realize, a little difficult to explain to anyone not familiar with Friends, just what Friends believe and how they differ from other Christian Churches. Please send me ten copies of the June 30 issue.

Marjorie Keffer.
Newmarket, Ontario
Canada

The Church Needs Help

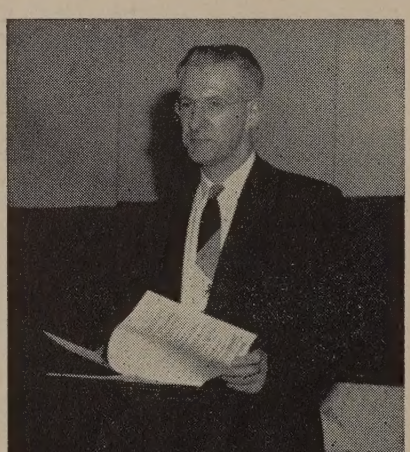
To the Editor:

The prophetic voice of Wilbur Kamp in the article, "The Signs f the Times" *(The American Frie* June 2), causes us to say with M ses, "I would that all of God's pe ple were prophets."

What does an individual do wh he suddenly opens his eyes fr his blindness and sees that "t church may find herself defendi the very forces she was called oppose and opposing those thir she was created to welcome?"H do we help the church to see h self as she is?

I would like to hear from those who feel they have done ar thing really helpful in getting meeting to better understand t nature of God, the nature of m and our proper relationship w each other.

Herbert F. Hoover
Route 2
Oskaloosa, Iowa



Harold Tollefson

Harold N. Tollefson, Director of the Five Years Meeting Advance for the past five years, has accepted a call to the pastorate of the Sabina and Dover Friends Meeting in Wilmington Yearly Meeting, Ohio. He and Gladys Tollefson will move to Sabina near September 1, at the conclusion of his Advance appointment. For the past two years, in addition to his Advance duties, he has also served as Associate Secretary for the Committee on Ministerial Training. The above photograph shows Harold Tollefson presenting his report to the April meeting of the Executive Council.

Gilbert White Resigns

Gilbert F. White has resigned Haverford College's ninth pre dent, effective next January 1, Emlen Stokes, Chairman of t Board of Managers has announce Gilbert White will become profe sor of geography at the Universi of Chicago, his alma mater. He i geographer specializing in land a water conservation, and continu activity in this field while preside of Haverford.

During Gilbert White's admi istration, Haverford's endowme doubled to more than ten milli dollars. Scholarship funds qua rupled; faculty salaries rose su stantially and a new building pr gram, now nearing its goal, h assured at least one new dormito and a field house for the natio oldest Quaker college.

In 1948 Haverford reached all-time enrollment peak of 5 students. President White led t Board of Managers and faculty a policy of reducing the stude body to 450 students in order "stay a small liberal arts colle with a genuine community of st dents and teachers."

Gilbert White, who served wi the American Friends Service Co mittee from 1942 to 1946, was u der appointment to the Universi of Chicago when he was asked become President of Haverfo College in 1946. He is now servi as a vice-chairman of the A.F.S and holds numerous other edu tional and scientific positions well.

n Christian Frontiers

dited by Wm. Merton Scott

Report On I-W Programs

The work program for conscien-ous objectors under Selective ervice recently was reported in e publication of national head-uarters of Selective Service. The umber of approved agencies is ven as 1700. Men are working in foreign countries as well as in e U. S.

The COs come from 66 denomi-ations which is 102 fewer than uring World war II. Friends rank urth in number of COs, being xceeded by Mennonites, Brethren nd Jehovah's Witnesses.

The Reporter, NSBRO publica-on makes some comparisons:

In some recently compiled statis-cs, it is shown that the ratio of onscientious objectors (assigned CPS camps or civilian work) to e total number of draft regis-ants has remained constant dur-g the periods.

In World War II, out of approxi-ately 22 million registrants, about 2,000 COs were in CPS camps. Un-er the 1948 and succeeding draft cts there are approximately 16 mil-on registrants, of whom 8,500 are ther in the civilian work program r are expected to enter it. There-re, about 5% of all draft regis-ants are COs assigned to work of ational importance.

The 12 states of Alabama, Dela-are, Idaho, Indiana, Iowa, Kansas, ouisiana, Maryland, Nebraska, regon, Pennsylvania, and Vir-inia now have a higher percent-ge of COs than during World War . The 6 states of Missouri, Neva-a, North Dakota, Utah, Vermont, nd Wyoming have approximately e same percentage of COs. The emaining states have a lower per-entage.

Of the slightly less than 10,000 onscientious objectors who are lassified as such by Selective Serv-ce or are in or have completed eir two years of civilian work, 0% come from the four states of diana, Kansas, Ohio, and Penn-ylvania. 25% come from the states f California, Illinois, Iowa, Vir-inia, Texas, Michigan, and Ore-on.

COs have been or are working in he following types of agencies ac-ording to the percentage shown: % in federal agencies; 43½% in tate agencies; 12½% in city and county agencies; and 41% in non-governmental agencies.

* * *

Change in Appeal Procedure

The following portion of Operations Bulletin No. 123 is of extreme importance to all COs, especially to those who have or may have to appeal their classifications.

"3. No appeal, involving a claim of conscientious objection which has been referred to the Dept of Justice, shall be decided by any appeal board until the registrant has been furnished a copy of the recommendation of the Dept. of Justice and afforded an opportunity to file a reply in writing with the appeal board. In each such case which is now pending at an appeal board or is hereafter returned to an appeal board by the Dept. of Justice, the appeal board shall mail to the registrant a copy of the recommendation of the Dept. of Justice enclosed with a letter informing the registrant that, within thirty days after the date of such mailing, he may file a written reply with the appeal board concerning the recommendation of the Department. A copy of the letter shall be placed in the registrant's cover sheet. The recommendation of the Dept. of Justice is forwarded to the appeal board in an original and one copy. The copy should be mailed to the registrant. No such case shall be decided by an appeal board until the reply of the registrant has been received or the thirty-day period afforded the registrant to make such reply has expired, whichever occurs first. In making its decision, the appeal board shall consider any reply received from the registrant."

* * *

COs Eat Atoms

Dr. H. F. Kraybill of the Medical Nutrition Laboratory, Denver, Colorado, testified on May 9, before the Joint Atomic Energy Committee of Congress about the experimental atomic irradiated food project in which 9 conscientious objectors have volunteered to be "guinea pigs." The COs, all Mennonites, are having this project accepted as part of their alternative service.

In the testimony, Dr. Kraybill described how these volunteers will have 35% of their food (on a calory basis) irradiated by atomic particles. The special diets will be given for periods about three weeks long, with "rest" periods in between experiments. Part of the group will eat identical, but unirradiated, foods for control and comparison purposes.

* * *

Leadership Training School

Immediately following the sessions of the Five Years Meeting October 27-29, a Training School for Public Morals Leadership will be held in Richmond sponsored by the Board on Peace and Social Concerns. Invitations have been sent to the Yearly Meetings to send five representatives each to the sessions.

These leaders will be trained in the most recent and effective methods and content for alcohol education with special emphasis on reaching the socal drinker. Visual aids—films, turn-over charts, posters — books and leaflets will be presented with methods for most effective use. It is hoped that these leaders can then, in turn, conduct training workshops in quarterly meetings and local meetings.

Albion Roy King, author of *Basic Information on Alcohol,* will be a featured lecturer, and resource leader during the sessions. Professor of Philosophy at Cornell College, he is known nationally as an author and lecturer on alcohol education.

Detailed programs will soon be available from the Board. If you are concerned in this field or wish to know more about it, get in touch with your Yearly Meeting Committee on Public Morals.

American college students are showing more interest in religion than they have for decades. They are asking questions of greater depths and intensity, but at the same time they are becoming increasingly cautious about the kind of religious faith they will accept. This is the consensus of leaders of University Christian Mission, a National Council of Churches program which last year reached 60,000 students on twenty-two college campuses in the United States with an appeal to a new understanding of their Christian responsibilities and commitment to more active churchmanship.

The Sunday School Lesson

By Russell E. Rees

August 21

Hope for the Exiles

Isaiah 55

The darkest hour in the voyage of Columbus, says Joaquin Miller, the poet, was when the men cried, "What shall we do when hope is gone?" This is the darkest hour in the life of any man or nation. The chapters of Isaiah which deal with the creeping despair of the Jewish captives in Babylon, reflect the loss of hope on the Israelites. The captives had now been in Babylon about fifty years. At first they hoped for an early return, for had not God promised the nation protection and help? Now hope seemed deferred, and many in despair said, "What is the use?" They compromised with the local standards, and began to forget and to forsake their own ethical ideals.

It was Isaiah's opportunity to call the people back to faith in God, and to repeat the promises of God to them. However the promises could no longer be the naive ones of the pre-exile, period. Too much had happened to go back to that. Now the word of the Lord must be seen in the light of the defeat of the nation, the destruction of the temple and the scattering of the people.

Isaiah begins with the common experience, especially in the dry country of Palestine, of thirst. It was common for men to sell water in the streets, and an abundant supply of water was a kind of wealth. So, "Ho, everyone who thirsts," is the call to all the people. But it is not physical thirst of which Isaiah speaks. The physical water may be costly, but God's grace is without money and without price.

Moreover the prophet insists that what God offers is not a mere subsistence but, as Rufus Jones used to say, an Unexpected Surplus. More than bread, but wine and milk, and all given out of the open hand of God.

From this wonderful conception of God's love and bounty, Isaiah becomes preacher and persuader. He admonishes now. Seek, call, forsake, return are his verbs. The generosity of God is not forced upon an unwilling people. It is available but not inevitable. Something remains for the individual to do, and this the prophet now urges upon his friends.

Isaiah is great at all levels. He is one of the most effective prophets when he talks of the "infinite greatness of God." He is equally searching when he admonishes the people, and calls them to return and repentance. But he is also magnificent when he draws the lines of the New Day to which God calls.

The Hebrew writers are said to have had a philosophy of history; that is, they believed that history was moving toward a great climax, and that God was not only *moving in history,* but that he was *moving history.* It was this prophet's tremendous contribution to this thought to say that suffering itself, so often shunned and avoided, was in the purpose of God, part of the redemptive process. He called upon his nation to be the Suffering Servant of God, and although they failed, in the fullness of time there came One who filled out the lines of Isaiah's prophesy.

Question: 1. Do we believe that God still moves in history, and that even the actions of nations are some way made to fit into the eternal purpose of God for men?

August 28

Deliverance and Return

Isaiah 45:1-4, 13; Ezra 1:1-7

One of the interesting facts of Bible study is that events are reported by different people, and are often given new interpretations by writers. Thus one sees the events leading up to the return of the Jews to Jerusalem, first from the viewpoint of the prophet Isaiah, and then from the viewpoint of a man like Ezra, who was a priest. Both accounts should surely be read by anyone wishing to understand the situation.

The prophets, we have often remarked, were important religious leaders, but they were also thoughtful students of the world situation. As Isaiah could plead with the people to seek the Lord and call upon His name, so also he saw the movements of history and the rising power of a new ruler. The figure which dominates the scene as the Jewish refugees returned to Jerusalem, was Cyrus the Persian.

Cyrus was aggressive and evidently an inspiring leader. He became the ruler of the greatest kingdom ever assembled under one crown until the time of Alexander the great. Coming into Babylon he immediately adopted an attitude of clemency toward the subdued people under his new rule. Among the captive peoples were of course the Jews. Certainly at their request, he granted them permission to return to Jerusalem and to undertake the rebuilding of the temple. It is said that he gave safe conduct to the people returning and also suplied materials for the building. He also found the gold vessels which Nebuchadnezzar had taken from the temple, and allowed them to be returned also.

The almost lyrical joy which the Jews felt is reflected in the contemporary accounts of Cyrus's actions. But there is no evidence that Cyrus accepted the Jewish faith, or that he was especially lenient with the Jews. It was part of his policy as a new ruler, to treat all his subjects with clemency.

Ezra agrees in principle with all that Isaiah has said about the liberality of Cyrus, but he makes a slightly diferent emphasis, saying that God stirred up Cyrus to do these things. The greatness of Cyrus is therefore a greatness given to him by God, in order to work out His purposes in history. It can also be said in passing that Cyrus was not altogether altruistic in his actions for the large slave population in Babylon was a continual threat to his government, and by his liberal policies he eased the tension in his own nation.

The growing edge of truth revealed in this incident is the fact that God is not limited to one nation or people, but that he works in all nations and through all people to bring about his desired ends. It required a stretching of imagination for the Jews to acknowledge that God might use a supposedly pagan king to achieve his purposes. Thus God turns out to be beyond and above narrow patriotism and provincialism. He is truly the God of all places and all people.

Question: In what ways can God use America as a servant to all nations?

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

A letter from the Boy Scouts of Amer- informs us that there are 49 Scout its chartered to Friends Meetings in United States. The Boy Scout or- nization is launching a new Four Year gram on January 1, 1956 under the gan, "Onward for God and My Coun- ."

* * *

re-empting space in an area where new homes are anticipated. Quaker n of California have supported the ction of a new church building at anada Heights, near Whittier. Vol- teer labor is bringing the new build- toward completion.

* * *

Robert C. Jones of Mexico City has en elected an honorary member of the ard of Directors of the Pan American uncil of Chicago. He was the first ecutive Secretary of the Council, ving from 1940 to 1942. He has lived h his family in Mexico during the t year and a half, and is employed a consulting economist and sociologist.

* * *

Lorton Heusel, who has been serving rmillion Grove Friends Meeting in nois, and Sugar Plain Meeting near orntown, Indiana before that, will as- ne the pastorate of Chicago Friends eting near September 1. He succeeds ssell Rees, who has accepted an ap- ntment as Secretary of the Board on ristian Education (see *The American end*, June 30.)

* * *

Guy and Versa Harvey, pastors of New aron Friends Meeting in Iowa and ent visitors in Richmond, report that campaign for a new gymnasium for lliam Penn College is progressing. Of $200,000 goal, about $180,000 has been sed to date. The Harveys were on the y to see their son, John Harvey, pas- of Fairview Friends Meeting in Ohio o will assume the pastorate at New stle, Indiana, this fall.

* * *

The Friend, London, reports a new ne described in an English publica- n called "The Silent Quaker." A emn shaking of hands with one's next- or neighbor in the circle marks the ening. Each player in turn panto- mes some absurd task, and is not al- ved to sit down until the company has essed what it is. The greatest silence d solemnity is observed throughout, d anyone laughing is made to pay a feit.

David Henley, Dean of Earlham College and member of the Board on Peace and Social Concerns, contributed a chapter on "Friends and Social Welfare Work," to a volume being produced by the National Council of Churches as a background study book for the National Conference on the Churches and Social Welfare. The Conference will be held in Cleveland, November 1-4. The book is scheduled for publication on September 6.

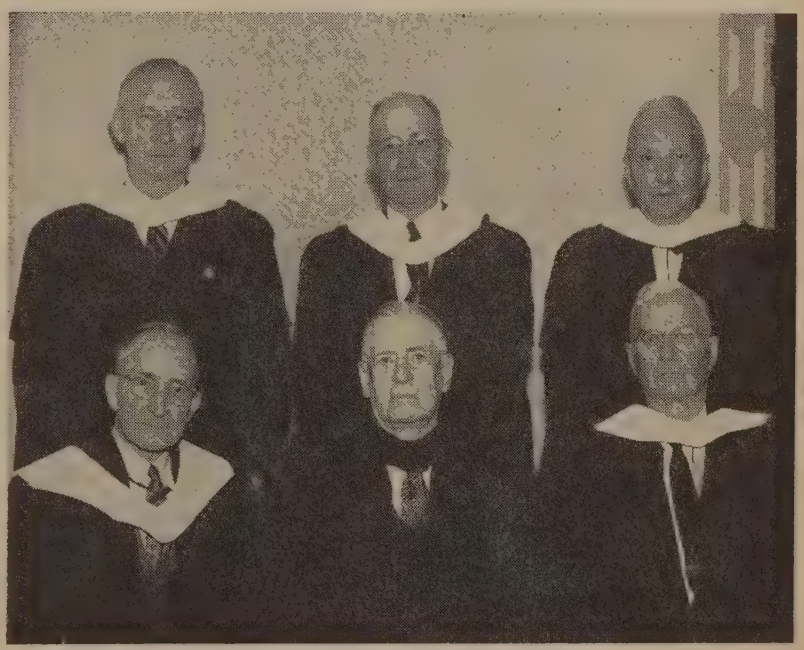
* * *

William Eves 3rd, who has served George School for 34 years as teacher, dean and head of admissions work, retired this year from the school. A special tribute was given him at the June commencement. Paul Blanshard Jr., director of public relations at George School since 1948 (and contributor to *The American Friend)* has also resigned to accept a new post in educational radio and television for station WHYY, serving the Delaware Valley.

Reports from two Friends pastors, father and son, have recently come to our office. William S. Abram has accepted the call to remain at Watseka, Illinois, Friends Meeting another year. A local newspaper article on this states that attendance is growing at the Watseka Meeting and that the U.S.F.W. has done more sewing for the American Friends Service Committee than in any previous year. William R. Abram, his son, who is serving the Meeting at Le Grand, Iowa, writes that Le Grand Friends will celebrate their 100th anniversary on August 6 and 7. Speakers tentatively scheduled are Orval Cox, Charles Ball and Lewis Savage.

* * *

Gwen Catchpool and Theresa Hoehne were among the many recent visitors to the new Friends Central Offices in Richmond. Gwen Catchpool, well known for many years of work with Friends along with her late husmand, Corder Catch-



Haverford Honors Quaker Educators

Honorary Degrees were conferred by Haverford College on the following: first row (left to right), Albert H. Wilson, Charles J. Roads, Carroll T. Brown. second row, L. Ralston Thomas, Chester L. Reagan, Walter H. Mohr. Albert Wilson has taught in the field of mathematics at Haverford since 1910. Charles Rhoads was cited as a "humane administrator of Quaker service, counsellor and administrator of national policies toward Indians, business leader who has used his position for the community good." Carroll Brown has taught literature at Westtown School for over fifty years. Ralston Thomas has combined interest in service overseas with development of Moses Brown School for thirty years. Chester L. Reagan (see this page, July 14 issue) recently retired from Moorestown School. Walter Mohr has taught social science for many years at George School.

pool, has been studying for the spring term at Pendle Hill, and now is travelling across America meeting with small Friends groups and many of the ex-German Friends she knew in Germany, Theresa Hoehne of Germantown, Pa., who came to the United States from East Germany two years ago, accompanied Gwen Catchpool as far west as Richmond.

* * *

Friends held a United Nations Seminar in San Francisco from June 19-22 on the occasion of the Tenth Anniversary Sessions of the U. N. in that city. Delegates attended from the four west coast American Friends Service Committee regional offices and from Oregon, Pacific and California Yearly Meetings. Sir Leslie Munro, Ambassador from New Zealand to the U. S. and the N. N.; Dr. Joza Brilej of Yugoslovia; Dr. Ahmad Bokhari of Pakistan; and Charles Hogan of the United Nations were special speakers. Elmore Jackson and Sydney Bailey of the New York A.F.S.C. office attended as leaders. The Seminar was sponsored by the San Francisco A.F.S.C. and the Quaker Program at the United Nations.

* * *

Toki Tomiyama, principal of the Friends Girls' School in Japan from 1926 to 1949, including the very difficult war years and post-war period, was presented the Medal of Blue Ribbon on May 20 by the Japanese government for her "long and worthy service for girls' education." She had an audience with the Emperor and a tour of the imperial buildings and grounds. The alumnae of the Friends School gave her a party in honor of this occasion and her seventieth birthday as well. Mrs. Tomiyama writes: ". . . when I had honour of receiving the Medal my deep gratitude went out to . . . those American friends who had done so much for me, and also to my predecessors and co-workers in the school, both past and present. And above all may God be praised! He has brought me here all the way through."

* * *

Francis Worley, Republican member of the Pennsylvania House of Representatives and also a pacifist and a member of the Society of Friends, has introduced two resolutions to the House. Resolution 93 proposes that the Pennsylvania House of Representatives advocate "the total disarmament of all nations of the world with adequate and periodic inspections by the United Nations." Resolution 101, for which ten Democrats and 9 Republicans joined with Francis Worley in sponsorship, states that the Pennsylvania House of Representatives "expresses a sincere interest in the Big Four Geneva Conference" and, in view of the horrible destruction and useless loss of life wreaked by armed conflict, prays that the nations of the world will be at peace. At the time of this writing, both resolutions had been referred to the Committee on Rules.

Friendly Fellowship

Orchard Park, New York—At the close of an afternoon meeting for worship, June 12, the Orchard Park Historical Society presented to the local meeting a marker erected near the road in front of the Meetinghouse. East Hamburg (Orchard Park) is the oldest Friends organization and the oldest Protestant organization on the New York side of the Niagara Frontier. In 1957 the 150th anniversary will be observed. This Meetinghouse, erected in 1820, is an excellent example of Quaker architecture of the period and is well preserved. Levinus K. Painter of Collins gave the historical address previous to the presentation. Harmon and Emma Landon, 92 and 91 years of age, received the marker on behalf of local Friends.

Visiting Friends from Pelnam, Ontario; Gasport, Buffalo and Collins, New York, sat on the facing seats, several of them dressed in traditional Quaker garb.

* * *

Central City, Nebraska—The Sunday evening group of the Central City Meeting has met fortnightly for three years, with book reviews and discussions usually taking a whole evening. During this year just past, most of the evenings took the form of reports from gatherings attended by members. Weston Webb brought the message from the conference at William Penn College concerning the draft. Lindley J. Cook had taken part in this conference and he also report[ed]. Raymond D. Mesner brought reports [on] the meetings of the Executive Cour[t] of the Five Years Meeting, of [the] Friends Committee on National Legis[la]tion and on some concerns of his. [Mr.] Herbert Watson brought reports fr[om] some meetings he had attended. Pictu[res] of and an account of the conference [of] Quaker Men at Whittier were given [by] Hugh P. Mesner and Lindley J. Cook.

Corona R. Cook

* * *

High Point, North Carolina—A rece[nt] Monthly Meeting was held at the Shel[ter] House, from which we could see the r[is]ing structure of the new Meetinghou[se] no longer a dream but taking shape [as] the realization of our faith and works.

The Woman's Auxiliary in gratifi[ca]tion over the success of the sale of the Quak[er] Cook Books. Their profits will be us[ed] to equip and furnish the kitchen a[nd] dining hall.

In April, fifteen little children w[ho] had been born the previous year we[re] welcomed as associate members; eig[ht] young people were transferred to acti[ve] membership; and twenty-five othe[rs] were welcomed as active members.

On June 5, the morning meeting was [in] recognition of the twelve of our numb[er] who were graduating from High Schoo[l]. Each had some special part in the servic[e]. They selected Dr. Dean Pruette, Superi[n]tendent of Schools, as the special speake[r].

Alice Paige White

* * *

Poplar Run—In 1948 Poplar Run Mee[t]ing, Modoc, Indiana, bought forty acres [of] farmland across the road from the churc[h]. The house on it provided a parsona[ge]

The Permanent Board of California Yearly Meeting met at Yearly Meeting time. Standing is Roland E. White, Chairman. A full report of California Yearly Meeting appeared in The American Friend for July 14.

a fulltime pastor. The members donat- time and use of farm machinery for ivation and harvesting of farm crops, the farm paid for itself in six years.

n the fall of 1954 the pastor, Lowell holson, moved into another home so t the parsonage could be improved. s has been completed, and the pastor moved back into the parsonage. Again s expected that the farm will pay for se improvements.

* * *

Orange Grove's Concern About Bomb Testing

range Grove Meeting in Pasadena, ifornia, has sent the following letter President Eisenhower:

ontinued testing of atomic weapons es great concern to many people.

tomic detonations of any type in- ase high-energy radiation above na- al levels. It is presumed that these iations will in some degree affect ad- sely the health and heredity of living gs throughout the earth. There are flicting scientific opinions as to the gnitude of this damage. The National demy of Sciences has appointed a mittee to study the subject. The leration of American Scientists has ed the suspension of these tests until nited Nations committee can study the blem. We who are not scientists do presume to judge the extent of the sical harm, but since people in all ts of the world are affected, it seems y proper that tests be stopped pend- international scientific evaluation.

hese tests have harmful effects other n the physical ones. We believe that a religious group we have a message these matters. The harm of which we speak is the fear and resentment duced in the minds of the people of world. Fear of the effects of high- rgy radiation was greatly emphasized the incident of the Japanese fisher- n. Possibly the fear is out of propor- n to the danger; but it is there. This r may be far more devastating than radiation, because fear corrodes in- national good will, without which ce is impossible. Many nations have ed that the tests be stopped; and our unchest ally has debated a similar uest in its Parliament.

ust as serious as fear which other na- ns have of high-energy radiation from nb tests is resentment of what appears them to be an attempt by the United tes to dictate to the rest of the world. ntinued testing of atomic bombs inten- ies this resentment. To others we ap- ar to lack genuine interest in prevent- atomic warfare and in preventing all r. We say that tests such as the re- t ones in Nevada are for defense pur-

An innovation for California Yearly Meeting this year were workshops held each day. Gathered here are the workshop leaders: left to right, Jesse Drinen, Allen Dyer, Helen Ford, T. Eugene Coffin, George Jenkins and Verl Lindley. The 60 symbolizes California Yearly Meeting's 60th year.

poses. This may be true, but this will not diminish the fear which others have of aggressive intent. If we are solely interested in research on protection and survival, we should invite representatives of all nations to join us in observing such tests as are found necessary for health and safety in any use of atomic energy.

The knowledge and resources of our country could be used to implement your proposal for sharing peaceful benefits of the new knowledge of neuclear reactions. Specifically, the time is at hand to build atomic power plants in parts of the world that are poor in power resources. The United States could devote effort in this direction, as an alternative to testing atom bombs, thus taking a lead in using atomic energy to create good will instead of fear.

Because of the undetermined damage resulting from residual radiation from atomic bomb tests, because of the fear which other nations have of this damage, because of the resentment which other nations have of what appears to be belligerent actions on the part of the United States, and because the expenditures now made for these tests could better be spent for peaceful uses of atomic energy, we urge that the United States discontinue further atomic bomb detonations.

Paul B. Johnson, Clerk

* * *

Committees of Correspondence are being formed in some areas to halt atom bomb tests. Information may be obtained from D. A. Piatt, 1032 W. 36th, Los Angeles 7, California. J. Stuart Innerst and Edwin Sanders are among the endorsers of the movement.

* * *

Francis D. Hole, a Friend of Madison, Wisconsin, was secretary at a recent meeting on the relation of a Christian to civil defense. The group concluded that "civil defense is ineffective, since there is no adequate physical defense against H-bombs . . . The Christian approach is to face ourselves and the enemy without fear, and therefore without weapons of violence."

On route 37 in the village Belvidere, North Carolina, 5½ acres rich land, known as the Nicholson home. 8 rooms, all modern conveniences, number of out-buildings, chicken houses, plus the Belvidere post office building which is leased to the government. If you want a quiet peaceful home you can't beat this. See or write L. Jay Winslow, Belvidere, N. C.

Ten million people, it is estimated, join daily in Bible reading, prayer and meditation through The Upper Room. You are invited to become a part of this world-wide fellowship of Christains who, in private devotions and at the family altar, find help and inspiration to meet the problems of each new day.

From the minds and hearts of Christian men and women of fifty different countries come the meditations for the September-October number. Together they call to Christians everywhere to join in worship. Here is an effective invitation to world Christian fellowship—an outstanding evidence of the worth of the missionary endeavor. Begin now to enjoy the blessings of daily devotions through this special issue of The Upper Room.

The September-October issue, the annual World Christian Fellowship number, is printed in 26 languages (30 editions). If your church or club is not already getting a supply of The Upper Room, begin this service to your members now.

Ten or more copies to one address, 5 cents per copy. Single copies, 10 cents. Individual subscriptions, direct to your home by mail, 50 cents per year. Special Air Mail Edition for Service men and youth, same prices. Spanish, 50 cents per year. Other language, $1.00 per year. English Braille, $2.00 per year.

The Upper Room

The world's most widely used devotional guide

30 Editions — 26 Languages

1908 GRAND AVENUE NASHVILLE, TENN.

BIRTHS

ANDERSON—To Arnold S. and Rus K. Anderson, a son, Tyler Woods, on May 31, at Minneapolis, Minnesota.

BAKER—To Robert and Janet Baker, on June 28, a daughter, at Kokomo, Indiana.

BORCHARDT—To Arthur and Nadine Borchardt, a daughter, Rebecca Lynn, on March 17, at Minneapolis, Minnesota.

COFFIN—To Gordon R. and Barbara Knight Coffin, a daughter, Sandra Louise, on November 20, 1954, at Minneapolis, Minnesota.

FLETCHER—To John A. and Barbara Fletcher, a son, Daniel Gregory, on Oct. 31, 1954, at Minneapolis, Minnesota.

GERTSMA—To Laurence and Mildred Sprague Gertsma of Cleveland, Ohio, a son, Mark, on March 16.

JAY—To Vernon and Bernice Brush Jay, a daughter, Beth Lorraine, on March 23, at Lynnville, Iowa.

McCARTER—To Roger and Betty McCarter, a daughter, on May 6, at Kokomo, Ind..

MEREDITH—To Ervin and Marilyn Graham Meredith of Grinnell, Iowa, a daughter, Teresa Mae, on February 26.

MICKELSON—To Dorial and Kaye Torell Mickelson, a daughter, Krista Kay, at Ford Ord, California, on April 15.

RATCLIFF—To Rayford R. and Eleanora Jones Ratcliff, of Lynnville, Iowa, daughter, Martha Ruth, on March 24.

STEVENS—To Gene and Bonnie Shei Stevens, a daughter, Marcia Lee, on Ma 31, at Kokomo, Indiana.

WHITE—To Orville J. and Louise Whit a daughter, Patti Lee, on October 8, 195 at Minneapolis, Minnesota.

MARRIAGES

JERNIGAN-MUKARKAR—Naimeh Mukarka of Beit Jala, Jordan, to Harold Jernigan student at Hartford Seminary Foundation, on May 23, in the Friends' Cente at Lynn, Mass. J. Floyd Moore, pasto at Lynn Meeting, sat with the couple o the facing bench.

KENDALL-DARNELL—Judy Darnell, daugh ter of Carl and Eunice Darnell o Friendsville, Tennessee, Meeting, t Keith Kendall, son of Dwight and Zor Kendall of Sugar Plain Meeting, Thorn town, Indiana, on June 11 at the Friends ville Meeting. Carl Darnell officiated a the wedding, which was part traditional ly Quaker.

RUDY-COX—Ruth Mahatta Cox, daugh ter of Henry O. and Mahatta Diggs Cox to Dr. Donald B. Rudy of Chicago, Ill. on June 26, at Winchester Meetinghouse Indiana. Kenneth Pickering, pastor a Winchester, and Mark Shugart, pastor a Jericho, officiated.

WEDDING ANNIVERSARY

STANLEY—Glenwood and Bertha Williams Stanley observed their golden wedding anniversary June 28. Open house was held June 26 in their farm home between Lynnville and Searsboro. Their six children were present: Glenwood Stanley, Jr., Wilbur D. Stanley, Luella Dillavou, Irene Bell, Esther Savage and Berthamae Roberts. There are also 19 grandchildren and 4 great-grandchildren. The Stanleys have lived most of their married life near their present home with the exception of years spent in pastoral work at Sugar Creek, Searsboro, Salem and Indianola in Iowa and in Kansas City, Missouri. Glenwood Stanley has now retired from active pastoral work but continues to hold Bible conferences.

DEATHS

BARKER—Murray S. Barker, on May 19 at his home near Thorntown, Indiana aged eighty-two. A life-long member o the Sugar Plain Friends Meeting, he wa active, especially in his younger years, a a Sunday School teacher and was later a trustee and member of the Finance Committee for years. He was a graduate o Earlham College and taught in the high schools of Germantown, Pa., and Cheyenne, Wyoming, before taking up his farming interests west of Thorntown. He wa active in many organizations, and was a thirty-five year member of the Farm Bureau. He helped organize the Producers Commission Association of Indianapolis and served as its President fo twenty years. For fifteen years he managed the Farm Bureau Serum Co. near Thorntown and was its Secretary fo twenty-five years. He was a director o the Home Bank of Thorntown at the time of his death. He served one term in the Indiana House of Representatives

one term in the Senate. In 1902 he married to Anna Roup, who survives along with their two sons, Stanley Carl, all of Thorntown. Funeral services were in charge of Lorton Heusel and ial was at Sugar Plain.

AMPBELL—Archibald Campbell, on e 23, at the home of his daughter in tland, Oregon. He was born in nelridge, Ontario, Canada, on August 1860. He came to Sherwood, Oregon n South Dakota in 1888. In 1893 he married to Gertrude M. Brandt and ame a member of the Sherwood ends Meeting in that year. After the th of his wife in 1939 he continued live on his farm in Sherwood until , when he moved to Portland. Surng are two daughters, Eva Campbell ght, who is attending the School of gious Education at Hartford Semiy, and Flora Campbell Iliinsky of tland, Oregon; four grandchildren, n Campbell Knight of Parkersburg, st Virginia, Ralph A. Knight of New k, and Katherine and Nicholai Iliinsky Portland; two great granddaughters; a brother and sister in Canada.

LKINTON—Howard West, on July 8, at home in Germantown, Philadelphia, d sixty-two. He was a Recorded Minr of the Society of Friends, a gradu of Haverford College, one of the first up of American Friends Service Comtee workers in Europe in 1917, and S.C. Secretary at Berlin 1938-1940. He associated with the Philadelphia rtz Company for twenty years. For past nine years he has served, folling Wilbur K. Thomas, as Executive retary of the Carl Schurz Memorial ndation in Philadelphia. He is sured by his wife, Katharine Wistar; son, er West; daughter, Theodora Waring; en grandchildren; brother, J. Passmore inton; and sisters Mary E. Duguid and nces E. Stokes.

ONES—Mary Ida Jones, on July 7, at esbory, Massachusetts, on her eighth birthday. She was the daughter of Augustin and Eliza M. Davis of Amesy, and the widow of Charles C. Jones. had lived a busy, useful life until became crippled with arthritis. For e months she had been in a nursing ne. She was the last of her immedifamily.

AWRENCE—Eliza Jane Lawrence, on y 21, at her home in League City, as, aged eighty-four. She was the ghter of Mr. and Mrs. Ephrin O. vey of Grant County, Indiana, and at early age moved to Quaker Valley r Galena, Kansas. In 1907 she and family moved to League City. She s always an active Christian worker l was a charter member of League y Monthly Meeting. She was an elder the time of her death. Surviving are sons, Wilfrid E. and E. Russell Lawce of League City and a daughter, urine L. Clark of Friendswood, Texas. husband, Elmer Lawrence, passed ay in 1945. Funeral servies were held her home church. Burial was in the endswood Cemetery.

ATTHEWS—Nora R. Matthews, on June at her family home near Celina, Ohio. e had been a life long member of ends, and a member of the Friends apel Meeting since 1937. Her faith in d was great and her life has reflected beauty of Jesus all along the way. e was serving as an elder of the Meet at the time of her death. Surviving are her husband, John R., one son, six daughters, one sister, one brother, 17 grandchildren and 11 great-grandchildren. Two sons died in infancy. Funeral services were held in the Friends Chapel Church with Ruth Eastburn, former pastor, officiating, and Robert Shockney assisting. Interment was in Ridge Cemetery, Van Wert, Ohio.

MOTT—Edward Mott, on May 31, at Portland, Oregon, aged eighty-eight. He was born in Saratoga County, New York, December 9, 1866. His parents, Charles R. and Hannah H. Mott, and such Friends ministers as Joseph John Gurney, John Henry Douglas, Robert Douglas and David Updegraff, led him into an acceptance of Christ after which he felt a call to the ministry. He was recorded a minister at the age of nineteen, and soon after was married to Ada Miller, who passed away four years ago. He served as a pastor in the state of New York, and then labored for several years in Ohio Yearly Meeting, serving as a pastor, as a teacher in Cleveland Bible Institute, and as editor of *The Evangelical Friend.* In 1920 he moved to Long Beach where he served for three years. He was called to the presidency of North Pacific Evangelistic Institute, now Cascade College, serving there until 1933 and then continuing to teach for several years. After retiring, he engaged in other lines of Christian service. Six books came from his pen. He served as presiding clerk of Oregon Yearly Meeting for twenty-one years. Five of his six children survive: Elizabeth Haldy of Newberg, Oregon; Edith Lowell of Portland, Oregon; Charles A. of California; Bernard E. of Iowa, and Robert W. of Alaska; nine grandchildren and several great-grandchildren also survive.

STOUT—Minnie L. Stout, on June 28, at Kokomo, Indiana, aged eighty-five. She was born April 15, 1870, the daughter of John and Mary Morris Stout of New London, Indiana, and was a birthright member of the New London Meeting. She transferred her membership to Union Street Meeting in Kokomo upon moving there. She was employed for many years in the offices of the Continental Steel Corporation. She was the last of her family. Surviving are nieces and nephews. Funeral services were held at New London Friends Church, with interment in the New London cemetery.

THOMPSON—Edward E. Thompson, on January 22, at New Sharon, Iowa, aged seventy-eight. The son of Matthew and Louisa Thompson, he was born in Pleasant Township, Hardin county, Iowa, on August 6, 1876. On March 18, 1900, he was united in marriage to Aurora Clark of New Providence. He lived on a farm near New Providence until 1915 when he went to Moody Bible Institute to prepare himself for the ministry. His first pastorate was at Chester Friends church near Union, after which he served at Honey Creek, New Providence, Lynnville and New Sharon. He served the Community church at Sully for 16 years. He will long be remembered for his jovial disposition and his unusual ability to win and hold friends. The influence of his Christian life will continue in the lives of those who knew him. Surviving are two daughters, Floy Cope of Iowa Falls and Lucille Newcomber of Newberg; three grandchildren; Ruth Ann Cope Jarvis of Des Moines and Charles and John Newcomber of Newberg; and a sister, Margaret Fountain of Long Beach, Calif. Funeral services were held in New Sharon Friends Church in charge of Guy and Versa Harvey and Charles O. Whitely. Interment was in New Sharon Friends cemetery.

WILHITE—Irvin A. Wilhite, on June 21, at his home in Star, Idaho, aged seventy. The son of Alexander and Almeda Hockett Wilhite, he was born at Newberg, Oregon, July 23, 1884. His father passed away when Irvin was two years old. He and his mother moved to the Dakota territory and home-steaded near the town of Plankinton, South Dakota, living on the home-stead for fifty-three years. On June 26, 1912 he was united in marriage to Margaret L. Phipps, with whom he moved to Star, Idaho in 1945. He was a birthright member of the Friends Church, held many offices, and at the time of his death was a member of the Ministry and Oversight of Star Friends Church. He possessed a keen, quiet sense of humor and sound judgment, and his life was consistently Christian. Surviving are his wife; his sons, Harold L. of Nampa, Idaho; William Harvey of Prairie City, Oregon; Walter E. of Spokane, Washington; Irvin J. of Bismarck, North Dakota; Merl A. of Star, Idaho; Marion J. of Newberg, Oregon and George W. of Gibbonsville, Idaho; twenty grandchildren and an aunt, Mrs. Wallace Green of Star, Idaho.

California farms, large and small acreages in the heart of rich San Joaquin Valley. Many homes and home sites. All near Denair Friends Meeting in the Turlock irrigation district. Ownership of water and electric power vested in land.

See us before you buy.

Harold Walton
P. O. Box 151
Backman, Realty
Denair, California

Serving you since 1865, Provident Mutual now offers protection against another major economic hazard of life—disability resulting from accident or sickness.

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline. Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida — Meeting for meditation and worship each First-day at 11:00 a.m in Room 218, Florida Union Building on the University campus.

Grand Junction, Colorado — Friends Church, Orchard Avenue, and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 1536 Main.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida — 10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 1st to September 25th, each Sunday at 11 A.M.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11 a.m., 17th Street and Glendale Avenue; Grace Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, S. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:3 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, 27 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 1 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2948. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45 Worship 11:00 a.m. and 7:30 p.m. Take "22 Roosevelt 80th St. bus. L. Merle Green, minister Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting 27 Saratoga Ave.; Worship 11 a.m.; Study 1 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 13 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar Coe Marshburn, Clerk; Robert E. Cope, Minister Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:30 a.m. Worship 10:00 a.m., 7:30 p.m. Youth Group 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

1799 WESTTOWN SCHOOL 1955

"A Faculty Committee is constantly at work re-evaluating the spiritual, academic, and social life to see that a wholesome balance is maintained and that possibilities for further growth are kept alive."

Applications now being accepted for September, 1956. For further information or catalogue, please write:

Daniel D. Test, Jr., Headmaster,
Westtown School, Box 1000, Westtown, Pennsylvania.

HOLBROOK LIBRARY PACIFIC SCHOOL